

# THE BAPTIST RECORD.

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## BAPTIST RECORD.

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### IN MEMORIAM.

Hon. H. M. Sullivan.

The subject of this sketch came to his death on the morning of the 9th of August, from a pistol shot on the previous Saturday.  
He was reared on a farm near Winona, where the narrow circumstances of his father rendered it necessary for him to engage in all the manual labor of the farm.  
His early life was a severe, exacting work of the farm, day by day, and month by month, and year after year, in an humble home stunted in all its appointments and opportunities, were laid, doubtless the groundwork of that distinguished success which crowned him when so young.  
Here he acquired vigor of body, strength and brawn, endurance and self reliance, and a capacity for boundless work; and what became an element of great power and success, his thorough appreciation of the sterling worth often found in the humblest toilers, and his broad sympathies for them.  
Having completed a curriculum in this school of toil and poverty—a school through which Heaven in very kindness often puts the choicest spirits to make them leaders among men—he entered the University of Mississippi. The circumstances that he came without means and without friends to engage in a four years course of study, looking to his own unaided efforts to defray all expenses by such work as he could put in in vacations and holidays, shows the temper of his soul. And that he not only accomplished this for himself, but at the same time furnished ample means to educate a sister in a protracted course of study here in the Female College, made it plain that an extraordinary man had appeared.

His life in College was marked by great diligence and rapid progress; sober, frugal, dutiful, social and merry-hearted, and yet revealing great depth of character, he won the hearts and praise of Professors and fellow pupils.  
On leaving the University his remarkable traits of character, and his phenomenal success commended him to Gov. Alcorn, by whom he was appointed Chancery Clerk, and filled the duties with such fidelity and thoroughness and with such courtesy and thoughtful consideration towards all with whom he had to do, that on immediately opening a law office, after he quit the clerk's office, he found himself full of business. Money and friends poured in on him, but his first thought then as ever before and ever since, was for others, and his early earnings were to help his own brothers and sisters to the culture which he well knew to be such a power. He rose rapidly and high, putting his own family name, hitherto unknown to fame, among the highest in the profession of the law. He won fame and made money, grew rich and eminent at a period of life when men do not usually more than make a beginning. His fertility of resources and endurance of labor were almost unlimited. Whatever work, or exposure, cold or hunger, sacrifices or self-denial were necessary to his clients was to him his meat and drink.

He identified himself with his client not merely by the professional words "we" and "us" but by a real community of feeling. His clients' loss, defeat or success were his. Success was more than the fees; indeed some of his most remarkable cases were without fees.  
The poor of both races found in him a friend that stood by them when they had no money to pay one.  
Quite soon after entering upon his profession he was appointed a member of the Board of Trustees of the University, and made its Secretary. So assiduously did he labor for his beloved Alma Mater, with a devotion so single and absorbing that one might have thought that it engaged all his thoughts and commanded all his labors.  
His tact and judgment were such and

services so manifest that the Trustees and Faculty united a few years ago in reading a tribute of commendation to him, read on Commencement day. He had broad sympathies and a catholic spirit. He was a Methodist, and loved well his church, and gave largely to it of his time and means, but his heart was too large and his hand too beneficent to be confined within the bounds of a single communion. Good men of whatever church or none were his brethren, and the poor and needy, the widow and the orphan, were in themselves a sacred brotherhood that moved him to sympathy and helpfulness. So in politics, though a Democrat of the Democrats, there were patriotism and culture and all civic virtues and broad statesmanship beyond its folds and beyond the limits of his native South.

There was nothing little or narrow in him—he was built on a magnificent pattern. He moved in no contracted sectional or sectarian orbit; prejudice and bigotry or little envious meanness or selfish bias were not his impulses. He was a religious man after the true type. He was liberal in a high degree, to the church, and gave her much of his time and thought. His place was not empty when worship or work were on hand. For many long years up to the last Sunday of his life, he met his Bible class, composed largely of students in the University, and impressed upon them in his own great way the teachings of the Master. And so, year after year the University youth have passed under his moulding influence to go out to remember and to practice that highest of all knowledge, and trust of all culture that comes from the Oracle of God. How these boys, now grown, many of them into strong men, will mourn their old teacher and friend. His religion was chiefly practical, consisting largely in kind words of encouragement, in broad, sweet sympathies, in helpful deeds and in the timely and loving charity that lifts the clouds of sorrow from the heaviest spirit and makes the saddest heart to sing with joy.

Wherever one turns now since the great sorrow of his death has fallen upon us, he hears so many saying, "He was the best friend I ever had," and as the poor widows, mourning their old teacher and friend, point to the clothes and garments he had made for them, so the mouths of so many are opened by our common loss, and are telling each one to another how much he did for him. It is not claimed that he had no faults. All men have had their weaknesses.

Abraham had his and the Lord chided him for it; Moses had his and the Lord rebuked him; and the Prophet of old pointed his finger in stern condemnation at David, and said "Thou art the man." And while there is no thought of comparing Mr. Sullivan with these holy men, it is true that a man may be great and good through all the ages, and have his weaknesses. He had his weakness and strove against it, and struggled over it, and wept and prayed: The memory of it was a still light before him. Let those who had still splendor, laying a robe of beauty on mountain peak and mountain side, filling every plain and shore, flashing in every wave of the sea, sparkling in every drop, and revealing in the splendor of night, all the planetary orbs that shine in the starlit sky. Let those who will turn away from the contemplation of all this divine beauty, and in some dark cave or shaded room study his spots, tell their number and magnitude. And so let others, if there be such, mark the faults and fallacies of Mr. Sullivan, but as for me, and the friends who knew him and loved him, and the public that trusted and honored him, and the town and country, white and black, that gathered around his bier in tearful homage, we will rejoice in the contemplation of that good and noble man in his spirit reverent before God, and helpful towards men, and in the splendid success that crowned his life. He who had borne so many sorrows and ministered to the griefs of others in his last hours, cast himself upon the great Burden Bearer, and died at peace with God and with forgiveness and good will toward all men. No such demonstration of sorrow for the dead was ever seen in Oxford before. The town draped its public building and business houses in mourning, gathered in the largest crowds ever seen, and amid the tolling of all the church bells, and crowded what few could into the Methodist church to listen with bowed heads to the solemn services for the dead. Even the poor negroes crowded the sidewalks, to tell their church bells, and stood with uncovered heads in the presence of the dead, and then followed along after the funeral cortege of him who was true alike, and friend alike, to white man and black man.

I bring this tribute of poor praise to the memory of my dear friend, and lay this garland of gratitude on his grave. Peace to thee, and sweet rest to thee in the Heaven above, dear honored and loved HAMP. SULLIVAN.  
J. J. WHEAT.  
Oxford, Miss., Aug. 12, 1886.  
State papers will please copy.

### For the SWORD and SHIELD. Clinton's Quota of the 12th.

On the 4th of August the Prohibitionists met "in solemn and terrible earnestness," at Raymond—as you know. When the preamble and resolution, appeared in print, the Anti-Prohibitionists conceded them the victory, as you know again. Forthwith the Antis began to cry out against intimidation and such like, and this you know also. Since the elections the insinuations of some county papers with reference to the fairness, or rather unfairness, of our methods, have done some communities grievous injustice. Having been Chairman of the Prohibition Executive Committee of the county until my resignation, and being still a

member, I have been urgently requested to give an account of the work in the Clinton precinct, whose *dry* majority of 337 more than offset the wet majority of Jackson, the stronghold of the Anti-Prohibitionists. In fact Clinton has been a Prohibition town for about fifteen years. We had had much work done among the colored people before the election was ordered. Then when the election was ordered, the moral and religious aspect of the subject was kept before them and many of them won over to Prohibition. True they did not have such conviction about it as to make them proof against deceivers and tricksters, but notwithstanding their appetite for whiskey we were winning many of them by appeals to conscience and duty in view of the wide-spread ruin caused by drunkenness. But when the opposite party saw their hope of gain was being taken away, they raised the *race* issue and *color* line. Our moral work, which I have said, was not deep-rooted in conviction, was swept away like the chaff before the wind. One morning I talked with a negro who was a clearly defined Prohibitionist; the night of the same day the *race* issue was urged upon him and the next morning he was *loud* in his championship of whiskey. It seemed that one night of the *race* issue talk threw us back ten years. But the whiskey men reckoned wrongly. The effect of the Raymond resolutions in this precinct was most fortunate. It settled the *race* issue and brought us back to the real question—saloon or no saloon, and from that time until six o'clock on election there was more constant, more earnest, and more effective work done than I have ever witnessed. Male and female, white and black, old and young, became enlisted. From three to five meetings were held every night in the precinct, in Clinton the Executive Committee held daily sessions and a mass meeting was held every night. Sermons on Sunday were preached in which men were urged to pray as well as work.

Church prayer meetings were temporarily suspended. The climax of enthusiasm was reached Sunday night at the Methodist Church, before the election. The colored people came in large numbers, stirring and devout songs were sung, speeches of great power and pathos were delivered, and mighty prayers were offered, and when opportunity was given for all who wanted a blue ribbon to come forward, nearly every one present responded. Still the work continued, and on Tuesday we met on the streets for a mighty final effort. Early in the morning a crowd of negroes who stayed close together were marched by their leader—a white man—to the polls. Efforts to talk with them were well nigh futile, so closely were they banded together. Their leader, the poor white man who voted at another place, stood by to mark them off as they voted. Then our moral powers were turned loose on that black fortress. Miss Sarah Dickey read her appeal to them and pleaded with them, as their friend not to vote the whiskey ticket, and her appeals were like electric shocks; and as she pleaded she wept and strong men that heard her wept. All this while others were driving missiles of truth with tremendous power. The columns were somewhat divided by this terrible bombardment, and some of them were persuaded not to vote at all while a few even voted the *dry* ticket. With that victory won the moral power was intensified. It grew contagious. By eleven o'clock there were between forty and fifty white men, besides a large number of colored men, talking and arguing and pleading for Prohibition. I have never witnessed such concentrated and burning moral earnestness. Every man was conscious of it in himself, and felt it in the very atmosphere.

It was absolutely irresistible. The man who led the crowd of negroes was in five feet of Miss Dickey as she talked, and he afterward said if she had continued two minutes longer he would have left town. A partner of his who voted the wet ticket repented and put on the blue ribbon. One very influential colored man who voted the wet ticket regretted it deeply when the question was argued with him and said: "Why didn't you talk with me before I voted?" His son yielded to the arguments and voted the *dry* ticket. The women, who all along during the canvass pressed the work in their peculiar and restless manner, were spreading free dinner near by, and presented Miss

Dickey with an elegant cake in token of their appreciation of her work.

The day closed with only two white men in Clinton and eight in the whole precinct voting for whiskey. We have 77 registered voters and we polled 495 votes, which leaves 275 that did not vote. When it is remembered that of the 77 wet votes cast all were cast by negroes, except eight, and if what I have said be true, it will appear that Clinton has been slandered by the insinuations referred to at the beginning of this article. The spirit of the whole thing was well described by a negro who said: "Well, sah, hit wuz mo' lak a Sunday-School picnic dan a election."

Secb, in outline, is Clinton's part in the glorious victory achieved by Hinds on the 10th "for God and Home, and Native Land."  
B. D. GRAY.

## COMMUNICATIONS.

### MT. LEBANON, LA.

This Scribe, acting as pastor of Cypress-Spring church, seven miles South of this place, began with above named church, on Saturday the seventh inst. a series of meetings which continued in succession for nine days, terminating in good results. The interest gradually increased from beginning to close in numbers both of the congregation and inquirers as well as the enthusiasm of the church.

The greater part of the preaching was done by the pastor. Judge J. T. Boon (deacon) from Sparta, cheered us by his presence and better by his warm spiritual prayers, and from time to time a brief but pointed talk which assisted in giving life and activity. Brother Boon is a whole-soul Christian.

Elder W. T. Row came in Friday and assisted till the close.

The perceptible results were as follows: restored two, received by experience of grace six, many anxious inquirers remaining, the whole community animated with the prospect, and the church greatly revived, the evidences of which are a goodly number of brethren offering public prayer who before had held back. 2nd, quite a number rising occasionally giving expressions to their feelings for the first time. 3rd, a proposition to enlarge in a weekly prayer meeting. 4th, proposed plans, place, and the raising of means to build a new house of worship.

Thus closed, on Sunday after baptism, a meeting long to be remembered, and we hope never to be forgotten by any who were in attendance; one in which we believe good seed has been sown and from which other and grander results will be gathered not many days hence.

The pastor unites his voice intermingled with those of the little flock, in giving God all the glory.

This little church which began with seven members December last now numbers twenty seven in toto.  
W. H. PAGE, Pastor.

Aug. 16, 1886.

### Sandersville, Miss.

We received ten persons into Sandersville church at our last meeting, and two at the meeting before; 12 this year. Bro. J. E. Phillips assisted me. He is a very promising young man. The future at Sandersville is brighter than at any time in the past. Bro. T. B. Bonner and his wife will unite with us at our next meeting. Bro. Bonner is a very strong man in many ways. His wife is one of our best women. From these sources under God, we expect a brighter future for Sandersville.

S. O. V. BAY.

Aug. 3, 1886.

Subscribe for the RECORD. Two dollars per year.

### Shuqualak, Miss.

Yesterday, 22nd inst. I closed a meeting of eight days duration. Bro. S. O. V. Bay was with us five days and did all the preaching during this time. He declared the word with boldness and love. All of his sermons were clear in statement, logical in methods and forcible in expression. He was imbued with the Spirit of Christ, and the word was made effective by that Spirit upon the hearts of the members of Mashulaville church and the few not professing Christianity in that community. We all were delighted with the preaching, and the man, also, as there was so much real, pure, gospel in it, and piety in him.

I baptized four, two men and two girls, as the immediate result in this line. A prayer meeting was inaugurated, and a rich revival feeling left in the church. To God and to Him alone, be the praise.  
L. M. STONE.

Aug. 23, 1886.

### Louisiana News.

To day, Aug. 22, we closed a meeting of nine days with Antioch church, near Mansfield, La., which resulted in ten accessions, all for baptism except three. The church is revived, Bro. W. R. Carroll did good preaching every day and generally twice each day. I had the pleasure of baptizing his little daughter, Orie, 14 years old. Bro. B. F. Brown was with us one day and preached one sermon.

The interest increased to the last. No undue excitement. Others will be baptized next meeting.

G. W. HARTSFIELD.

### NEADVILLE, MISS.

Bethesda Church, Jefferson County.

I will give you a short sketch of the meeting at Bethesda Church, Jefferson county, which commenced August 7th and ended on the 12th. The membership awakened as to their true condition, and the church was strengthened with thirteen by baptism, four restored, one by letter, one under the watch care of the church, and five standing over for baptism, and twelve to come in by letter. We had the labors of Bro. Stranburg and Bro. Rogers. Bro. Rogers utilizing his whole time in the house and in the yard. Will the friends of the RECORD pray for Bethesda Church.

THOMAS P. STEWART.

### Kosciusko, Miss.

Say in the RECORD that the Kosciusko Association will hold its next session at New Hope church, eight miles east of Kosciusko, commencing on Friday before the 3rd Sunday in October next.

J. H. WILSON.

### Greensburg, La.

We are engaged in a meeting at this place. The interest is increasing. Last night the audience was large and attentive, and one was received for baptism. Several others rose for prayer.

We expected Brother Turner, of Centerville, but from some cause he failed to put in his appearance. Brother Stewart, former pastor, is rendering valuable service, which is much appreciated.

Brother S. S. Nettles Jr. has deposited his membership in this church has been licensed to preach. This will be news to many, and especially to those who knew him in Mississippi College.

Our meeting at Kedron was continued several days and nights with a good interest. Elder W. W. Crawford, of Amite City, did the preaching mainly. Brother George was also in attendance and assisted.  
T. C. SCHILLING.

Aug. 19.

### St. Paul, Minn.

Allow me to say for myself that having suffered severely from a chronic attack of dyspepsia, for about six months, I am here seeking health in this remarkable country and climate. My generous and devout people in New Orleans, have given me till October to seek health, if that much time be necessary. The First Church of St. Paul also asked me to supply their pulpit this month. This I have been able to do so far. My physician says if I will remain here five weeks, he will send me home as well as I ever was.

Wife and myself fall easily into the work here. I send a paper read by Mrs. L. before the Missionary Society of the church in St. Paul, which may serve some good end, if placed in the Woman's Department of the RECORD.

Last night our prayer meeting was about as large as the usual meetings on the same night in Coliseum Church at home; and this is saying a good deal for the meeting here.

I greatly rejoice in the meeting encouraging Bro. Cole of the First Church of New Orleans.

Rev. Louis B. Hibbard, of Minneapolis, has accepted the unanimous election of the Trustees, to the Presidency of Leland University, New Orleans. Bro. Hibbard is a graduate of Newton Theological Seminary, and has served the church at Cedar Rapids, Iowa. He closed the World's Exposition in New Orleans, as Director General. His fine administrative ability gives the friends of education of the teachers and preachers in the lower Valley of the Mississippi great encouragement. Our colored people are greatly in need of such help as these institutions can give.

Grace, Mercy and Peace,  
S. LANDRUM.

### Central Church.

We have just closed a very interesting meeting at Central church, five miles north-west of Pickens. Brother V. H. Nelson, of Kosciusko, did all the preaching. He began Monday night, Aug. 2nd and closed on the 12th inst. preaching two sermons daily with the exception of four or five days, with great acceptance. Each sermon was marked with an earnestness that carried conviction to the hearts of many. As a result ten were added to the church for baptism, and one by restoration. The church is greatly revived and we confidently hope to see others added soon through the efforts of this meeting.

Brother Nelson told us during the meeting that he did not leave Kosciusko with the intention of engaging in a protracted meeting, but with the full expectation of burying his wife in our midst. Bury to his joy, be it said, he was mistaken as to the nature of the burial he was to witness. Instead of seeing his noble Christian wife placed under the ground, God made his the joy of burying his little daughter Byrd with several others under the liquid wave with their Lord and Master to arise to walk in newness of life. And for the information of his many friends I will here state that Sister Nelson is now able to sit up a short while at a time and it is confidently expected, that without a relapse, she will soon be able to return to her home in Kosciusko.

In humility we ascribe all the glory to God.

G. W. TOWNS.

Pickens, Aug. 16.

Do you want a beautiful complexion? Then use Ayer's Sarsaparilla. It cleanses and purifies the blood, and thereby removes blotches and pimples from the skin, making it smooth and clear, and giving it a bright and healthy appearance.



## OUR PULPIT.

## THE TENDER MERCY OF GOD

A Sermon by Rev. C. H. Spurgeon.

"To give knowledge of Salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke I. 77-79.

Observe how Zacharias, in this his joyful song, extolled the remission of sins, as one of the most extraordinary proofs of the tender mercy of our God. He had been dumb for a season as a chastisement for his unbelief; and, therefore, he used his recovered speech to sing of pardoning mercy. No salvation is possible without forgiveness, and so Zacharias says, "To give knowledge of salvation unto his people by the remission of their sins." The Lord could not forgive them on the ground of justice, and, therefore he did so because of his tender mercy—the tender mercy of our God who has made himself our God by the covenant of grace. He passeth by the transgression of his people because he delighteth in mercy. At the very outset, I want any soul here that is burdened with sin to believe in the forgiveness of sins, and to believe in it because God is love, and has a great tenderness, towards the work of his hands. He is so pitiful that he loves not to condemn the guilty, but looks with anxious care upon them to see how he can turn away his wrath and restore them to favor. For this reason alone there is remission of sins. Forgiveness comes not to us through any merit of ours, present or foreseen, but only through the tender mercy of God, and the marvelous visit of love which came of it. If he be gracious enough to forgive our sins, it can be done; for every arrangement is already made to accomplish it. **The Lord is gracious enough to this—for anything.** Behold him in Christ Jesus, and there we see him as full of compassion. We sang just now, and sang most truly—

"His heart is made of tenderness,  
His bowels melt with love."

The main point of this morning's sermon will be to bring out into prominence those few words, "*tender mercy of our God*." To me they gleam with kindly light; I see in them a soft radiance, as of those matchless pearls whereof the gates of heaven are made. There is an exceeding melody to my ears as well as to my heart in that word "tender." "Mercy" is music, and "tender mercy" is the most exquisite form of it, especially to a broken heart. To one who is despondent and despairing, this word is life from the dead! A great sinner, much bruised by the lashes of conscience, will bend his ear this way and cry, "Let me hear again the dulcet sound of these words, *tender mercy*." If you think of this tenderness in connection with God, it will strike you with wonder, for an instant, that one so great should be so tender; for we are apt to impute to Omnipotence a crushing energy, which can scarcely take account of little and feeble, and suffering things. Yet, if we think again, the surprise will disappear, and we shall see, with a new wonder of admiration, that it must be so. He that is truly great among men is tender, because he is great in heart as well as in brain and hand. The truly great spirit is always gentle; and because God is so infinitely great, he is, therefore tender. We read of his gentleness and of his tenderness towards the children of men; and we see them displayed to their full in the gospel of our salvation. Very conspicuous is this "*tender mercy of our God*."

Now, the original word is, "The mercy of the heart of our God." The evangelists, though they wrote in Greek, carried with them into that language the idioms of the Hebrew tongue; so that they do not use an adjective, as it would seem, from our translation 'tender mercy'.

but they say, mercy of the bowels, or of the inwards, or of the heart of God. "The mercy of the heart of God" is to be seen in the remission of sin, and in the visitation of his love when he comes to us as "the Dayspring from on high." Great is the tenderness of divine mercy.

But I call your attention to the original reading, because it seems to me, not only to mean tenderness, but much more. The mercy of the heart of God is, of course, the mercy of his great tenderness, the mercy of his infinite gentleness and consideration; but other thoughts also come forth from the expression like bees from a hive. It means the mercy of God's very soul. The heart is the seat and centre of life, and mercy is to God as his own life. "I have no pleasure in the death of him that dieth, saith the Lord God. God is love; not only is he loving, but he is love-itself. Mercy is of the divine essence; there is no God apart from his heart, and mercy lies in the heart of God. He has bound up his mercy with his existence; as surely as God lives, he will grant remission of sins to those who turn unto him.

### GOD'S VISITATION.

In the first place, I invite you to observe that he shows this tender mercy in that he deigns to visit us. "Through the tender mercy of our God: whereby the dayspring from on high hath visited us."

Observe that God has not merely pitied us from a distance, and sent us relief, but he hath *visited us*. It needs no studied language to preach from this text, the expressions themselves are full of holy thought. A visit from God, what must it be? "Lord, what is man, that thou art mindful of him? and the son of man that thou visitest him?" A visit from the Queen would be remembered by most of you all your lives; you would feel yourselves half-ennobled. But a visit from God, what shall I say of it?—that he should stoop to leave his high abode, and the majesty wherein he reigns, to visit insignificant beings like ourselves? This Bible is a letter from him, and we prize it beyond the finest gold; but an actual visit from God himself, what shall we say of such a favor?

In what ways has the Lord shown his tender mercy in deigning to visit us?

I answer, first, God's great visit to us is the incarnation of our blessed Lord and Saviour Jesus Christ. Many visits of God to men had been paid before that—read your Bibles and see, but the most wonderful visit of all was when he came to tarry here, some thirty years and more, to work out our salvation. What but "tender mercy," hearty mercy, intense mercy, could bring the great God to visit us so closely that he actually assumed our nature? Kings may visit their subjects, but they do not think of taking upon themselves their poverty, sickness or sorrow; they could not if they would, and they would not if they could; this were more than we could expect from them. But our divine Lord, when he came hither, came into our flesh. He veiled his Godhead in a robe of our inferior clay. O children! the Lord so visited you as to become a babe, and then a child, who dwelt with his parents, and was subject unto them, and grew in stature, as you must do. O, working men! the Lord so visited you as to become the carpenter's son, and to know all about your toil and weariness, ay, even to hunger and faintness. O, sons of men! Jesus Christ has visited you so as to be tempted in all points like as you are, though without sin. He really assumed our nature, and thus paid to us a very close visit. He took our sickness and bare our infirmities. This was a kind of visit such as none could have thought of granting save the infinitely tender and merciful God.—The man is our next kinsman, a brother born for adversity; in all our affliction he is afflicted; he is tenderness itself.

Remember that he not only took  
our nature, but he dwelt among us

In this world of sin and sorrow—  
This great Prince entered our abode—  
—what if I call it this hut and  
hovel?—wherein our poor humanity  
finds its home for a season. The  
little planet of ours was made to  
burn with a superior light among  
its sister stars while the Creator so  
journeyed here in human form. He  
trod the acres of Samaria, and  
traversed the hills of Judea. "He  
went about doing good." He  
mingled among men with scarce  
any reservation—being through his  
purity separate from sinners as  
his character, yet he was the visitor  
of all men. He was found eating  
bread with a Pharisee, which, per-  
haps, is a more wonderful thing  
than when he received sinners, and  
ate with them. A fallen world  
was not too far gone for him to sit  
on the curb of the well and talk  
her; nor were any of the poor and  
ignorant too mean for him to care  
for them. He was bone of our  
bone, and flesh of our flesh, and  
his visit to us was, therefore, of the  
most intimate kind. He disdained  
no man's lowliness; he turned aside  
from no man's sin.

But remember that he visited us not merely to look upon us, and to talk with us, and to teach us, and set us a high and divine example, which, as I have said, were incomparably gracious, if it went no further, but he so visited us that he went down into our condemnation, that he might deliver us from it. He was made a curse for us, as it is written, "Cursed is every one that hangeth on a tree." He took our debts upon him that he might pay them, minting his own heart to create the coinage. He gave himself for us, which is more than I said, *he gave his blood and his life*; his own self he gave. So do be visit us that he took away from him our ill, and left all good behind. He did not come into our nature, and yet keep himself reserved from all the consequences of our sin; nor come into our world, and yet maintain a status superior to the usual denizens of *the earth*. *He came to be a man among men*, and to bear all that train of woes which had fallen upon human nature through its departure from the ways of God. Surely he hath borne our griefs and carried our sorrows, because the Lord hath laid upon him the iniquity of us all. Our Lord so visited us as to become our surety and ransom. This was a wonderful piece of tender mercy indeed.

But I do not think we ought to insist upon this as the only visit of God's tender mercy, since the text

is in the revised version rendered in the future: "The tender mercy of our God, whereby the dayspring from on high shall visit us." To this day we are visited of God in other respects, but with equal mercy. *The proclamation of the Gospel in a nation, or to any individual, is a visit of God's mercy. Whenever you come and hear the gospel, be you sure of this, whether you receive it or not, the kingdom of God has come nigh unto you. Even if you stop your ears, and will have none of it, yet God has visited you in tender mercy: in that by the gospel he tells you that there is a way of salvation, that there is a plan for the redemption*

There is a plan for the remission of sin. It is a monstrosity—what if I say a miracle?—of iniquity, that men having sinned, and God having done so much to work out a way of remission of these sins, men should refuse to accept God's pardoning love. Oh, my hearers, why are you so besotted? Wherefore do you hate your own souls? Surely, the devils themselves would at the first have scarce believed it, that there could exist a race of creatures so hardened as to refuse the love which visits them in grace.

But, blessed be his name, he has visited some of us in a more remarkable manner still, for by the Holy Spirit he has entered into our hearts, and I changed the current of our lives. He has turned our affections towards that which is right by enlightening our judgments. He has led us to the confession

in, he has brought us to the acceptance of his mercy through the atoning blood: and so he has truly saved us. What a visit is this! This visit of the Holy Ghost, when he comes to dwell in us, is surpassingly condescending. I have often said that I never know which to admire most, the incarnation of the Son of God, or the indwelling of the Spirit of God. This last is a wonderful condescension, for the Holy Ghost does not take a pure body of his own, but he makes our bodies to be temples: he dwells not only by the space of thirty years, but throughout the whole life of the believer. He dwelleth in us notwithstanding all our provocations and rebellions. Mark the word not only with us, but in us, and that evermore. Oh, this tender mercy! Who can describe it? Sweet Spirit, gentle Spirit, how canst thou abide with me? O heavenly Love, how canst thou find rest in such a soul as mine? Yet without thee we are undone and, therefore we adore the tender mercy which makes thee bear with us so long, and work in us so graciously till thou hast conformed us into the image of the Firstborn. We are moved by the love of the Spirit—the communion of the Holy Spirit—by which the Lord hath visited us.

Often, and often, since our first visitation by the Lord, I trust we *now* *have* *special visits from him*, bringing with them rapturous joys, singular deliverances, and countless blessings. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The Lord has visited us in the night; he has drawn nigh unto us in spirit, and so he has preserved us. We have enjoyed near and dear communion with the Father, and with his Son Jesus Christ. Are we not? This hath often appeared when we have been in great trouble. When we were depressed in spirit, when we were *enclosed with unusual cares or sorrows*, when we were *in danger of death*, the mercy of our God has made the day-spring from on high to visit us at just such times; and therein we have seen his tenderness. Our life is bright with these visits as the sky with stars. I cannot enlarge upon this charming theme, but I leave it to your thought. O you whose experience will be the best sermon on the text! The visits of God to his own child

ren are proofs of the heartiness, the intensity, the tenderness of his mercy. Talk of it, ye who have had most enjoyment of such visits!

AS THE DAY-SPRING.

I call your attention now to a second point. There is so much sea-room here that one scarce knows which way to steer. Secondly, he shows his tender mercy in that he visits us as the dayspring from on high. This means the dawning in the east, the rising of the sun at break of day. He does not come to us in Christ, or by his Spirit, as a tempest, as when he came from Paran, with ten thousand of his holy ones, in all the pomp of his fiery law; but he has visited us as smiling morn, which in gentle glory floods the world with joy.

He has come, not as a blaze which will soon die down, but as a light which will last our day, yea, last forever. After the long, dark and cold night of our misery, the Lord cometh in the fittest and most effectual manner, neither as lightning, nor candle, nor flaming meteor, but as the sun which begins the day.

The visitation of the Lord to us is as the day-spring, because it suits our eye. Observe how the eye is suited to the light, and the light to the eye, in the economy of nature, and it is even so in the realm of grace. Pay, when it first breaks in the East, has not the blaze of burning noon about it, but it peeps forth as a grey light, which gradually increases to the perfect day. So did the Lord Jesus Christ come: dimly as it were, at first, at Bethlehem, but by-and-by he will appear in all

the glory of the Father. So doth the Spirit of God come to us in gradual progress. There is sweet suitability in the grace of God to the heart, and in the renewed heart to the grace of God. He hath abounded towards us in all wisdom and prudence. The revelation of God to each individual is made in form and manner tenderly agreeable to the condition and capacity of the favored one. I sometimes think the gospel was made exactly to meet my case. Do you not think the same of it yourselves? This morning light suits your eye exactly as if there were no other creature to behold it, and so in divine tenderness the Lord hath made his visits suitable to our sorrow, and even to our weakness. He shows us just so much of himself as to delight us without utterly overwhelming us with the excess of brightness. He might have come in the majesty of his grace to us at the first, as he does to us afterwards; but then we were not able to bear it, and so he forbore. We are now more ready to sup with him upon strong meat, and so he puts us upon men's fare, whereas before he gave us milk, which is more convenient for babes. All the visits of God to us are merciful, but in those of the dawn of grace we see tenderness as well as mercy.

The visits of God are like the dayspring, because they *end* on darkness. The dayspring banishes the night. Without noise or effort it removes the ebon blackness, and sows the earth with orient pearls. Night stretches her bat's wing, and is gone: she flies before the arrow of the advancing sun; and the coming of Jesus to us, when he does really come into our hearts, takes away the darkness of ignorance, sorrow, carelessness, fear, and despair. Our night is ended once for all when we behold God visiting us in Christ Jesus. One day may cloud over, but night will not return. O, you that are in the darkest midnight, if you can but get a view of Christ, morning will have come to you! There is no light for you elsewhere, believe us in this, and if Jesus be seen by faith, you shall need no candles of human confidence, nor sparks of feelings and impressions: the beholding of Christ shall be the ending of all night for you. "They looked unto him, and were lightened: and their faces were not ashamed."

I like to think of Jesus as coming into the world as the morning light, because he comes with such a largeness of present blessing—blessing immeasurable, unlimited. Some are always measuring out Christ; they can never do without estimates of how much, and how far. Truly our Lord comes to save his elect, that I do verily believe; but hence certain friends would allot so many beams of light to so many eyes, and limit the light by the number of those who rejoice in it. Not so, beloved, Jesus is the light of the world; he comes from on high, and shed light over the whole universe, even as the sun goeth forth from one end of the heaven to the other, and there is nothing hid from the heat thereof. He appears as the light which lighteneth every man that cometh into the world; there is no other light. Whosoever willing to receive that light is free to do so; yea, he shines on blind eyes.

When the Lord visits us, it is in the day-spring, because he brings hope of greater glory yet to come. The first coming of Christ has not once manifested every thing: the day-spring is not the noon: but it is the sure guarantee of it, and is the First Advent, the pledge of the glory to be revealed. The sun never rises in error to set upon sudden: he rises to complete his course, as the strong man comes out of his chamber to fulfill his race. When we receive a visit from the Lord, it may be in the way of rebuke, or of feeble hope, but let us be patient, for the dawn shall grow with constant increase of light, and there is no fear of its dying down into the old sinful darkness.

ered, high, eternal noon" is the destiny of all those eyes who have beheld the Christ, so as to rejoice in his light.

IN OUR OWN LOW ESTATE.

Thirdly, there is another instance of great tenderness in this, in that the Lord visits us in our very lowest estate. Permit me to read the text to you—"To give knowledge of salvation unto his people by the remission of their sins," from which it appears that God comes to visit us when we are in our sins. If the plan of salvation were that we were to get out of our sins, and then God would come to us, it might be full of mercy, but it would not be tender mercy. Let it never be forgotten that "When we were yet without strength, in due time Christ died for the ungodly." God commandeth his love toward us, in that, while we were yet sinners, Christ died for us. I feel always at home when I get upon this blessed topic of the visits of God to undeserving, ill-deserving, hell-deserving sinners. His saving visits spring from grace, pure grace, altogether unmixed with any merit or claim on our part. God comes to us as the morning, which does not wait for man, nor tarry for the sons of men.

Furthermore, our God visits us when we are in darkness: when we are in such darkness as to know nothing, see nothing, believe nothing, hope nothing: even then the Lord's mercy comes to us. Is not this tenderness?" Educate a man up to a certain point," says one, "and then we may hope that God's grace will visit him. Educate him by all means, but have hope that God may visit even those who have no education of any sort. Follow the advance of civilization," cries one, "and do not risk your missionaries among barbarians." Not so; our marching orders are, "Preach the gospel to every creature." The gospel is to precede and produce civilization. To them that sit in darkness, the Lord is pleased to send the day-spring from on high. To send light where there is light is superfluous. Have we not a proverb about sending coals to Newcastle? God sendeth not grace to us because we have already something which may be viewed as preventent and preparatory: but the preventent and the preparatory are of his grace, and he comes in love to bring these with him, to those who as yet know nothing of his light and life. They are in the dark, and he creates their day.

Did you notice that it said "to those that *sit* in darkness?" This is more than being in the dark. The man who sits in darkness does so because he feels that his case is hopeless, and, therefore, he forbears all further action. A poor benighted traveler has wandered this way and that to find a track, but it is so dark that he cannot perceive his road; and so at last he embraces the rock for want of a shelter, crouching to the earth in despair. It is a part of the tender mercy of our God that he visits those who respond and are motionless in dread of inactivity. Those who have lost hope are lost, indeed, and such the Savior has come to save.

Then it is added, "and in the shadow of death." Did you ever feel that shadow? It has a horrible influence. Chill and cold, it freezes the marrow of the bones and stops the genial current of life in the veins. Death stands over the man, and if his hand does not smite, yet his shadow darkens joy and chills hope, benumbing the heart and making life itself a mode of death. The shadow of death is confusion of mind, depression of spirits, dread of the unknown, horror of the past, and terror of the future. - Are any of you at this time bowing down under the shadow of death? Has hell gaped wide and opened her jaws for you? Have you and your despair made a league with death, and a covenant with hell? Thus saith the Lord, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." for the Lord has come forth and visited you.



the person of his dear Son to deliver the captive, and save those who are appointed unto death. Knowing your guilt the Lord visits you this morning and bids you look up. "Behold the Lamb of God, which taketh away the sin of the world." Look and live; look, and be delivered at once, even from the horrible death-shadow which now broods over you. I do delight to think of this tender mercy of God to those who are lost. There are lost that shall be found, and last that shall be first. You seem forgotten of God, left out of the register of hope, but yet to you has Jesus come—to give light to them that sit in darkness and in the shadow of death." Is not this tender mercy?

WITH JOYFUL RESULTS.

Both time and strength fail me, so now I must finish with a fourth reflection from the text. Our God shows his tender mercy in that he visits us with such wonderful and joyful results—"to give light to them that sit in darkness, to guide our feet into the way of peace." One sketch must suffice. Help me as I make an outline. Imagine a caravan in the desert, which has long lost its way, and is famishing. The sun has long gone down, and the darkness has caused every one's heart to droop. All around them is a waste of sand and an Egyptian darkness. There they must remain and die unless they can find the track. They feel themselves to be in a fearful case, for hungry and thirsty their soul fainteth within them. They can not even sleep for fear. Heavier and heavier the night comes down, and the damps are on the tents, chilling the souls of the travelers. What is to be done? How they watch! Alas, no star comforts them! At last the watchmen cry, "The morning cometh." It breaks over the sea of sand, and what is better, it reveals a heap which had been set up as a way-mark, and the travelers have found the track. The day-spring has saved them from swift destruction by discovering the way of peace.

Our point is this, that when the Lord visits us he actually brings light to our darkness; really leads into the way, and makes that way a way of peace to us. Put all together, and remember what the Lord has done for you. You did not know the way once, and all the preaching in the world would not have made you know it, if Jesus had not by his spirit visited you as the day-spring. When you did know the way, you could not as yourself reach it; you saw it as from a distance, and could not enter upon it, but when Jesus came near, he actually guided your feet into that way. He put your feet upon a rock, and established your going. That way, good as it was, would have been to you a way of doubt, and fear, and hesitation, if the Lord had not so sweetly shone upon you that your road became a way of perfect peace. Peace in our text means prosperity, plenty, rest, joy. I ask you, friends, if you have not found it so. Since the Lord has visited you, have you not gone forth with joy, and been led forth with peace?

Well, now, the conclusion of all this is a practical matter. If the tender mercy of God has visited us, and done so much more for us than I can tell, or than you can hear, let us ourselves exhibit tender mercy in our dealings with our fellow-men. It is a wretched business for a man to call himself a Christian and have a soul that never peeps out from between his own ribs. It is horrible to be living to be saved, living to get to heaven, living to enjoy religion, and yet never to live to bless others, and ease the misery of a moaning world. Do you not know that it is all nonsense to regard religion as a selfish spiritual trade by which we save our own souls? It is useless to hope for peace till you know how to love. Whence come wars and fightings but from a want of love? Unless your religion takes you away from yourself, and makes you live for something nobler than even your own spiritual good, you have not passed out of the darkness into the light of God.

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## EDITORIAL.

## NOTES AND COMMENTS.

Rev. Green Clay Smith, of Kentucky, is prohibition candidate for Congress. Rev. W. Pope Yeaman is Democratic candidate for Congress of Missouri. There ought to be a very good reason, before a preacher offers for public office. The American Baptist Flag is still contending against the non-inter communists. We are glad to be done with it in this region. Brother H. M. Long paid us a visit on his way home from Byram. Passing over a list of thirteen names for the Record, with the cash, he said, "I was just thinking what a grand paper we could have, and how much good it would do if the pastors would work for it." We have had some thoughts on that line, too. Strong River Association meets on Friday before 3rd Sunday in September with Galilee church, sixteen miles East from Hazlehurst. Can't you come? If so the church will furnish you conveyance from Hazlehurst and back. If you can't come help us to get some strong man.—J. E. Thigpen. Probably we may come; but if not some one else will. We intend to have our Board represented at every Association. Let me rejoice with you in your victory you gained over King Alcohol.—E. M. Barber. I congratulate you on the glorious victory in Hinds. We, on the Coast, will have to wait a while longer.—O. D. Bowen. But you made a noble fight and stood surprisingly well. Belfast, Ireland, is the scene of a series of bloody and disgraceful sectarian riots. From all we can learn from associated dispatches, the blame must be divided between the sides; but we do believe that the Protestants are making the greatest mistakes. It is said that Protestantism is dying out of Ireland. No wonder! Protestants have taken the wrong side of the Home rule question. They seek to uphold their cause in alliance with national injustice. What Ireland needs is a religion true to the New Testament, and in full sympathy with the noblest aspirations of Irishmen. Only one dollar received on this paper on the tenth of August. Is not this an indication of dry times? Our receipts should be twenty-five dollars at least. A renewal will do us more good now, make us feel twice as happy in this month, than it will three months hence. We have always had a few hundred subscribers who are ready to help us over August and September. Will you not join the number this year. Tennessee Baptist. Renewals or new subscribers will also be doubly helpful to the Record at this time. Brethren give us a lift now that we may be bedded over the dry season.—Bro. Gilbert Dobbs, third son of Dr. C. E. W. Dobbs, though scarcely nineteen years of age, has been preaching most acceptably recently in various pulpits in Kentucky, in which State he is now teaching. He will complete his college course next June, after which he proposes to take a full Seminary course. Some one has estimated that for every case of death from hydrophobia at least ten thousand die of drunkenness; yet the mad-dog is killed and the saloon goes scot free. Alabama Baptist. O, no, brother it is not that way: we kill the snake and license and protect the saloon. The Journal and Messenger will have no third party. Brother Lasher is a Republican, first, last and all the time, and he is a good man, too. That is a beautiful thought of Spurgeon's on the text, "Follow Me," where he says, "You will often be surprised to find how God has been in a house that you visit: before you get there, his hand has been at work in its chambers. When you wish to speak to some particular individual, God's providence has been dealing with that individual to make him ready for just that word which you could say, but which nobody else but you could say." Sure enough: Along with the duty of following Christ is the blessed privilege of having the Master go before to make ready the way. We sometimes forget that.—The Standard. But we never should forget it in the face of difficulties.—Mr. Welsh says the North American Indians need two things—"Tools and Schools."—The Indian Missionary. Give them Christ and schools and tools and every other good thing will follow.—Elder D. I. Purser in congratulating Alabama

Baptists on the accession of Brother Renfro to the editorial chair, puts in a word for a wider interest in the paper. Well said. How can a Christian have enlarged views about religious matters if he does not take a religious paper? Western Recorder. About as well expect to get a broad view of a landscape by looking through a pin hole. The pastor who imagines that he will become popular by deferring to the prejudices of the covetous and inactive, deceives himself and seeks a popularity that will shut him out from desirable pastorates. Baptist Reflector. Is there any pastor in our bounds capable of such treason against Christ? If so, he ought to be shut out of all pastorates good and bad—and the ministry, too. We cannot skip the seasons of our education. We cannot hasten the ripeness and the sweetness by a single day, nor dispense with one night's nipping frost, nor one week's blighting east wind. F. W. Robertson. Read that young man, and do not be in too big a hurry to get out into the world. Get an education.—Dr. J. H. De Votie, of Georgia, says the time has come for the Baptists of Georgia to make a united effort to increase the circulation of the Index, their State paper. Is the same not true of Mississippi Baptists and the Record? This Fall is the time. The Convention was a great success and the Lord is pouring out blessings and light upon our new year with hope and faith.—John Powell. From every quarter we are receiving expressions similar to the above. May the Lord make this year exceedingly glorious working in us to do his will. It does us good to know that those who have lived with us and have gone from us are useful in their new homes. Here is our Texas Bulletin Board, edited by Sister Lizzie Corr, at Hempstead, Texas, and devoted to Temperance. Sister C. is Superintendent of the press department of the W. C. T. U. A blessing on you Sister. Brother John Powell after being sick for weeks is able to go to Waukesha. His speedy recovery is expected now. Those expecting to visit the Yallobusha-Oxford Association which convenes at Charleston, Miss., should send their names to W. W. Sheeley, Charleston, Miss. The getting off place is Oakland, on the M. & T. Railroad, where conveyance will meet visitors Friday 7 a. m. the day of meeting. I am in the midst of a glorious revival at Victory, one of my mission churches.—T. D. B. In a letter about the coming meeting of the Judson Association, Brother Owen says: "I can vouch that every facility will be offered to make the stay of all visitors pleasant."

## JACKSON'S INTEREST AND DUTY

We have come to Jackson to live and to build up a business. All her interests shall be our interests. And further, as a citizen of this, the capital city, we will be pardoned for entertaining a sentiment of ambition for her.

Truth compels us to say, that there is a wide spread feeling that Jackson is not worthy to be the Capital of the State. This feeling is more or less in every quarter of the State, and is of long standing. The writer has had exceptional opportunities to know something of the extent and intensity of this hurtful sentiment. "Jackson lives on politics and whisky" has been repeated all around. It is needless to say that this feeling is greatly against the real prosperity of the city.

The recent Local Option election when studied, is very significant. Unmistakably the intelligence and wealth of the county—the real strength of our population, stand in a body against the policy of this city. The same is true of all the counties which trade, or ought to trade, at this point. Some of our merchants, no doubt, honestly believed that the trade of the city would be hurt by Prohibition. How could that be when the wealth of the country tributary to us, in overwhelming proportion, is for Prohibition in "solemn earnest." We say in "solemn earnest" because the intelligent farmers of the country are wide awake to the tremendous injury done them through their labor by the liquor traffic. They have resolved to stop it in their own interest. This is altogether apart from moral consideration: they see the financial side of the question, and feel it.

The question for Jackson to determine now is, will she put herself

in rapport with the sentiment of the country from which her supply must come, or will she take a low view of her responsibility and still further estrange her natural patrons. We have reached a new stage, and we can so act as to win the people or we can continue to repel them.

We are sorry that the city did not vote with the best people of the county—the best people in the city did—but if now the city does its full share to carry out the reform inaugurated, and responds to the sentiment of the county she may begin a new era, which shall be prosperous and peaceful.

A grave duty devolves upon the people of Jackson to see that there are no mean evasions of the law. Our conduct should be such that farmers will not be afraid to trust their sons or employees in our midst. In fact, the commercial interest of the city—we waive moral considerations—demands that we take our stand with the surrounding country. Jackson cannot afford to continue to offend the predominant sentiment of the people. We are well aware that there are whisky men and "rowdies" who would like to "get on a tare" when they go to town, but they do not build up their own fortunes, and certainly they cannot build cities.

As a step toward aligning the city with the worthy citizenship of the country, we need to bring out and combine the moral and progressive elements of our people. Men who believe that business progress is to be found in a whisky barrel, in a low and unsafe state of society, are not the men to lead Jackson any longer. It has been the predominance of the immoral element in the management of city affairs that has paralyzed the Capital city in the past. It has smothered every noble undertaking, and kept us always on the lowlands of failures.

Much has been said of what saloons will do for the prosperity of city. Why is it that Jackson is not great? Manifestly we have neglected saloons with all their accompanying wickedness.

The State has favored this plan with a concentration of public institutions, all spending money here. There is a constant flow of money from every part of the Commonwealth to this point, and more or less of it benefits the people here.

We have the best railroad center in the State, and the surrounding country is excellent, but for all that, Jackson creeps along, while Meridian and other places spring easily ahead in the race. Why is it? A statement of two facts may suffice to explain. First, some years ago the late Mr. Richardson said he would build a large cotton factory here if it were not for the saloons. He took strictly a business view of the situation. It would not be safe to invest a large sum of money to be constantly imperiled by the disorganizing influences of saloons. Had Jackson been wise in time, the sun of a renewed prosperity would now be shining upon her.

The second fact is like the first. Two years ago we traveled with a party of Northwestern men, who were south looking for investments. They spent two days in Jackson. One of them wished to invest in grazing lands and to lend money. Another wished to establish a factory to manufacture wooden wares. A third was a foundry man. They said, "Jackson would be a good place for us, but you have there just what we wish to leave in Michigan, the saloon and a government of the non-tax paying slums. It is not safe to put our money there."

People can make their own comments on the facts.

The truth is, greatness cannot be thrust on a city. Opportunities may be offered, but the conditions of prosperity, sobriety, industry and economy must be met or all opportunity will be lost. Let the citizens of Jackson resolutely stop the waste and shame of our saloons; let them put men in the lead who can command the respect of the intelligent

and influential people of the State; let them respond to and cultivate the best sentiment of the country; let them project worthy enterprises and all unite to make them successful, and no longer sit like a decrepit old woman with her lap spread to catch what others throw in it to be squandered on her riotous children. To effect all this will require a combination of all the good people in earnest.

## REGENERATION AGAIN

It is of very great importance at all times, but especially during the summer ingathering of the churches, that all Christians should have clear and comprehensive views of this central doctrine of Christianity. Had such views always prevailed among us we would have had fewer cases of scandal and discipline in our churches. That was a good practice among the early Christians of forming all applicants for membership into a school of "catechumens," that they might wait until they had been properly instructed and gave satisfactory evidence of their fitness for baptism. If some of our applicants for membership now were required to wait over for a time and be "catechized" and instructed it would be well. But we would not be misunderstood. As soon as a young man or lady or a boy or girl is satisfied that they are regenerated we think they should at once identify themselves with God's people—confess Christ and publicly avow their allegiance to him. But both the candidate and the church ought to be satisfied of this before the church relation is established.

It follows from what we said in a former article that regeneration is not a mere reformation of the outward life. The outward life may be faultless, so far as man can see, all civil obligations may be faithfully met, all debts may be paid, deeds of beneficence and neighborly acts may be performed, while the heart may rankle with enmity and hatred to God. Regeneration is not a purifying of the stream after it leaves the fountain, for that would avail nothing, as the impure waters would still be poured forth to again corrupt the stream. But it goes to the very source and completely purifies the fountain head of human action. Regeneration is not the topping off of the branches of the trunk of sin, but it is the digging up of the tree by the roots.

Of course reformation will accompany regeneration and will be one of its evidences. If the fountain head has been purified it will no longer send forth impure waters. If the tree of sin has been dug up by the roots there will no longer be luxuriant branches of iniquity appearing in the life. The inward renovation will be manifested by an outward new life.

Not that there will be no sin in the life of the renewed man. He will constantly be committing sins. But the power of sin over him will be broken and a principle of antagonism to it will be implanted in his heart. As the Lord illustrated it in washing the disciples' feet. When Peter said: "Not my feet only, but also my hands and my head," the Master replied: "He that is bathed needeth not to be washed except his feet." He has been in the cleansing fountain and needs only to have the sand and mire which cleaves to his feet washed off as he passes through life.

In the newly given soul-life, while no new powers are given to a man, there is a complete change of the powers he already possesses. Before regeneration the will can only choose that which is evil. It is so vitiated by sin that, while free in its volitions, it always and invariably chooses the evil and rejects the good. There is no restraint upon its freedom, but its complete thralldom to sin renders it absolutely certain that it will always choose evil. In regeneration the thralldom of sin over the will is broken and it invariably chooses that which is

good. The renewed man chooses to please God instead of himself. His will is placed under subjection to the will of God.

In the regenerated man the whole current of his affections is changed. He no longer loves the pleasures of sin, but he loves God and his word and his people. Before regeneration the current of his affections was flowing away from God, after his renewal the current is completely changed and he loves the things in which he formerly had no pleasure. This love for God becomes the dominant motive of his life. He now acts because he loves God and desires to please him.

In consequence of thus loving God there will spring up a love for Christians because they are God's people and the strength of this love will be in proportion to the extent to which he sees the image of Christ reflected in their lives. He will understand after a time this truth: "We know we have passed from death unto life because we love the brethren."

"If any man be in Christ Jesus he is a new creature: old things have passed away and behold all things have become new."

## OUR SCHOOLS.

Looking over a list of our Baptist schools, we may well be proud of them with a holy pride. They are well prepared to mould our sons and daughters for the highest service in this life. All of them are centres of intellectual and religious light and power. They are great missionary centers too. Ought we not to bless God for such schools?

But, brethren, it is not enough to have schools of our own: we ought to patronize them. It is meant that we should send our children to our own schools rather than to any other. They are inferior to none in real worth.

If the time ever was when Baptists stood in the rear rank educationally, that time has passed, especially in Mississippi. Here we are leading. It is no disparagement of our noble State University with its able faculty, to say that it is not a whit in advance of our own Mississippi College in the high character of its instruction. Our female schools can challenge comparison with any. If we patronize our own schools we will do our children a real good intellectually. And more we will put them in the way of being trained up in the right ways of the Lord. Do we not want our children to walk in all the commandments of our Lord? If so, we should put them where the influences tend that way.

Some one may say, "I do not send my child to school to learn religion. Well, but do you wish a time ever to come in your child's life when it will not learn religion and practice it too. Send your child where you will, and it will learn religion or irreligion. Which shall it be? Furthermore, the best Christians in Colleges are the easiest governed and the best students. Religion has the promise of the life that now is, and a very rich promise it is in the life of a young student. Christly Colleges, or none, is our feeling, and we are not without experience and observation."

But we are not content to simply urge that Baptist schools have the preference; our heart goes out after the young people of Mississippi. Give them a chance. They need a chance, and the world needs them at their best. We should sacrifice to educate our children, and by sacrifice we can fill up the halls of all our schools.

That was a good word from Bro. Bozeman last week. Four boys from one church to Mississippi College. Now, brethren, all over the State, let us all go to drumming for our College, and fill every place in Clinton with bright boys. It can be done. Look after the young people, brother pastors, and you will be doing a prime good thing. Let us fill all our schools and then pray God to fill the teachers with his spirit, that they may be teachers of the highest order.

Was that not glorious word in

went out from Blue Mountain last session: everyone in the male school converted, all but one little girl in the female school converted, and from the Judson, all but two boarders saved. From Clinton and nearly all the schools, "God is doing great things for us." That is the way it should be, and will be, if we are true to our children and our God.

## EDITORIAL LETTER FROM ACKERMAN.

According to arrangement the new Baptist meeting house here was dedicated Sunday. The building is a model of a village church house and finished except painting. Cost, \$700.

At the hour appointed every seat was occupied and some could not be seated. The Building Committee made their report and turned the building over to the church stating that there was a debt of \$85 on it.

The sermon was preached by the writer from Psalm 118:25: "O Lord, I beseech thee send now prosperity." The Spirit of the Lord was evidently with the people. First the Christians rose in token of their desire to dedicate themselves to God, then two rose to signify their wish to experience divine grace.

The congregation pledged more than enough to pay the debt, then joyfully Pastor Sellers, with deep emotion, led in the prayer of dedication.

The doxology was sung and the people went away feeling that of a truth God was in that place.

This is a new town on the road from Durant to Aberdeen, and is the most promising from Kosciusko to Starkville.

The church is young, and they have done nobly to build this house and they have a fine prospect before them. The Convention Board is aiding them through this year.

President Sellers is their pastor, which gives assurance that the foundation will be well laid. His influence on the community is fine.

We are now in a delightful meeting. A deep feeling pervades the large congregations. The merchants close their stores and all attend. Six have united by letter up this date. (Monday). We hope for a gracious work and an ingathering of many souls. Personally I am enjoying the meeting very much. Editors and secretaries all ought to be in revivals once a quarter at least to keep in proper temper. I need this meeting and expect to be one of the largest beneficiaries of its results.

J. B. GAMBRELL.

August 23, 1886.

A preacher of towering spirit informs us that he will never be pastor of any church in which there is one discordant and antagonistic element. He had as well set his sails for the Better Land. He ought not to expect a perfect church to start with. There is no such church on earth, and if such a one did exist it would not need his pastoral services.—Baltimore Baptist.

Every pastor should make up his mind to two things. First, to find crooked sticks in every church. Even converted human nature is sometimes very knotty and crooked. The senior sometimes tells of an old gentleman and his sons in a new country, who were very much stirred up on account of a rustling of the leaves in a fence corner. Arming themselves with hoes and clubs, they determined to investigate and kill the animal or reptile as the case might be. But on looking closely they found a stick so crooked that it could not still. In some of the churches there are sticks so crooked they can't lie still.

Second, he should make up his mind to do his very best with his members. The crooked sticks, if converted, can be wonderfully improved by proper work, and can be made into useful furniture for our Lord. Deal kindly and faithfully with the crooked sticks, for they will be found everywhere.

## NOTICE

Anyone wishing to rent a house in Clinton might do well to address me. My house is large and conveniently located to take boarders, has excellent water, fine garden and orchard. I will rent or sell.

J. B. GAMBRELL.







## HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell.

## EDITORIAL.

## AN INCIDENT INVOLVING A PRINCIPLE.

A young gentleman was on one occasion interrogated about some peculiarities of an acquaintance, peculiarities that some regarded as foibles, while others put them in the list of grave faults. With quiet dignity he said, in reply to the questions put to him: "I have been his guest."

Let us believe that many of the breaches of hospitality by which one is often shocked are rather the result of want of thought than a desire to use hospitality to the disparagement of the host. Nevertheless it is a sin against good taste to criticize the person who has extended to you the compliment of hospitality. An unwritten code requires that guests be treated with due courtesy, but the same code binds courteous gratitude upon guests.

This brings to mind the way one woman threw away all her spiritual influence in a community by a breach of this unwritten code. She had been the guest of a family for some time and had talked much of the beauty of holiness, the rest of faith, and a striving after sinless perfection. The young ladies of the family listened with some interest and wondered if it might not be worth while to turn aside from their life of gaiety to things serious. Serious sickness invaded the home, and, as a matter of course, the usual systematic routine of household work was broken into. The mother and oldest sister were both drawing nigh unto the chill waters of death's river. The appalled servants, partly in grief at the great loss that they soon saw was to befall them, partly because they had been used to "missus doin' the head-work, let the washing and cleaning go undone. This pious (?) sanctified (?) visitor used her eyes and used her tongue in rebuke of the young girls of the family, calling them wicked, rebellious children, because, when stung by the death of the sister then a few days later of the mother, they cried out, "why did God take them, we cannot live without them."

This same woman retailed in her rounds of Christian (?) visiting the story of how things were at six's and seven's, and she had a time to get a clean towel and clean sheets, and pillow cases were not to be had, and there was really no management in that household, etc., etc. Afterwards when she sought to carry the message of salvation to those young people and others of their associates they turned a deaf ear to all her words and said: "She did not have enough Christian charity to cover the faults of our household when mother and sister lay dying, how then can she preach charity and Christianity to us?"

And so she had darkened the image of Christ with her criticizing tongue instead of reflecting it in her life. Never more was she cordially and genuinely welcomed in the homes of that village. And who will say she had not put herself beyond the pale of hospitality when she cruelly criticized and exposed the failure of the members of a family that welcomed her as an honored guest?

We have sometime listened in pained surprise to the conversation of Christians whose theme was the shortcomings of persons that had given their hospitality without stint, never dreaming that things "found out in a visit" would be used to stab their reputation.

Can we imagine Paul telling how sister Phebe neglected her children or how her house-keeping was none of the best? or Peter saying that Dorcas would better have been at something else than upholding poor people in laziness by making coats and garments for their children? or Paul and Silas criticizing Lydia for being "a seller of purple" instead of attending to dish-washing and

house cleaning for a regular business? or Paul and his company lecturing Phillip, the evangelist, for letting his daughters prophesy?

It is certain that these men and women mentioned in the Bible as exercising the grace of hospitality were no more beings of sinless perfection than the Apostles, whom they entertained, but the inspired record (faithful in recording the errors of the most prominent characters) never once mentioned any adverse criticism of host or hostess coming from their guests. Therefore in the example of these men and women, we may find a precedent which would condemn any criticism or thoughtless mention of the errors or faults of those who have obeyed the thus saith the Lord, and been "given to hospitality." Leaving the consideration of the behavior of the apostles towards those who entertained them, let us turn to the Master's example; while he spoke to Martha mildly for being "careful and troubled about many things," we have no account of his dissenting to others of Martha's fussiness or Mary's sitting-stillness.

Many times the spirit of genuine hospitality is cramped and bedged in by the fear that defects, impossible to be remedied, will be mentioned to the outside world.

True it is wrong to ignore the command "be not forgetful to entertain strangers" from fear of criticism or false pride; but it is possible for sensitive people to be driven away from the path of obedience by such small contemptible things as those casual revelations which start Mrs. Grundy's tongue a-wagging. (It is justice to say in parenthesis that "Mrs. Grundy" embraces the men as well as the women.)

Savages and semi-civilized people recognize the bond formed and the obligation incurred in "eating salt with another," surely Christians should do better than they.

## YOUNG HOPEFULS

DALLAS, ARK.

Mrs. Gambrell:

As everything is so favorable, I shall embrace this opportunity of writing, ere it passes, and fulfill my seemingly forgotten promise. However it has not been forgotten, for I have thought time and again, that I would write, till I am startled to find that more than three months have elapsed since my last letter. This illustrates the truth of the saying, "Procrastination is the thief of time."

If we are not careful to give this thief a cool reception, we will be beguiled into the idea that we have no time for anything which requires a little effort.

I fear many, like myself, hardly aware of the power exerted over them, have tolerated this thief, till golden opportunities for improving themselves have forever passed away.

Youth is the proper time for improvement, and will be gone entirely too quickly for us to allow any opportunities for our improvement to pass without taking advantage of them. So we must conquer this thief, and the surest method for doing this, is to "Be up and doing," and "Never put off till to-morrow what should be done today."

Of course, we cannot expect our first victory to free us from the influence of this dreaded enemy, but in the language of an unlearned gentleman, "We must follow the Bible and if at first we don't succeed, try, try again." We know this is not found in the Bible, but it is so good, I suppose the gentleman thought it was there. In my last letter I promised to glean some beautiful deed, thought or text.

A grander and more beautiful deed cannot be found on record than that of our Savior when he died on the cross for mankind, and there certainly is not a more beautiful thought for our minds to dwell upon.

One of the most touching deeds

of which I have read in Christian life is that of Mrs. Powell leading her son, before he was eight years old, into the closet to pray; and while living in the backwoods, being unable to get any children to attend Sunday-school, formed one with only one pupil, and met every Sabbath morning for years, in Sunday-school with her son. With such a mother it cannot be surprising that he has developed into a devoted Christian missionary.

I will close, hoping soon to see many letters from Young Hopefuls.

Your Friend,

SALLIE COMPTON.

Mrs. Gambrell:

We are two small girls aged five and seven years. We both can read well for girls of our age. Our Aunt, who instructs us in our lessons, thinks. Our good Sunday-school Superintendent often sends us the BAPTIST RECORD to read.

We noticed in a July number that Mr. Gambrell proposed to send the RECORD four months for fifty cents, and hoping we are not too late in sending the above amount—which has been given us by some of our friends—we will enclose it in this letter, and ask you to hand it to Mr. G. as a subscription to his paper for four months. Our Sunday-school Superintendent, (Uncle Bulloch we call him,) has offered a premium for all the perfect lessons, and we are working for it.

It is a sad bereavement to us all to realize that one of our dear Sunday-school scholars, who had been sick for two months is dead. Although Robbie Barry's parents are members of the Christian church, he was so prompt in his attendance and so nice we all learned to love him, and we miss him. Our mother is a widow. We are the youngest of five daughters. We live with our Grandma and they are trying to teach us to be useful in many things, as well as instruct us in our lessons. We think it kind in you to give us a "corner" in the "Home Circle."

With much love to you and the Young Hopefuls, we are,  
Your little friends,  
ANNA AND RUBY HIGDON,  
August 16th, '86.

Mrs. Gambrell:

I have been intending for some time to join the band of Young Hopefuls. I am now nine years old and mamma says it is high time I was showing my love for Jesus.

My dear sister Annie used to be an earnest worker for Missions as every other good cause, but she is now with the angels, in "the land beyond the blue." Oh! I do so much wish that I could be like her, she was so pure and so useful. I have only one little sister living and her name is Katie. I have a beautiful black pony that I am very proud of, and I tried last Spring to raise some nice vegetables, but I had so much curiosity I did not succeed; dug my plants up three times to see if they had taken root. I wish you would organize a plan for us to give a small amount monthly to some good object. My sister Katie and I are members of the Aid Society at Antioch, but we will gladly assist you in any plan you may adopt.

I am very fond of talking, but not of writing, so I will close.

Yours truly,

EVA BOLL.

August 11th.

Your sister Annie was lovely and beloved because she was like Christ and you can be as lovely as she by looking to Jesus and making his life the pattern by which you fashion your life.

OXFORD, MISS.

Sister Gambrell:

I write to gladden your heart by informing you that our dear little missionary, Cora May Leigh, whose sweet little letters have so often appeared in the RECORD, was converted during our meeting at Courtland in July, and in company with

a sweet little friend, of the same age, eleven years, was buried with Christ in baptism. Though but lambs in age, and babes in Christ, I never baptized two happier or braver Christians. Last year I baptized two from the same families, and of the same age, fourteen years. The other little lamb referred to was Sallie Burnett. Oh, that more lambs could be brought in.

W. L. HARGIS.

## TEMPERANCE.

Why should women make themselves conspicuous in this temperance movement, and prate about law, what do they know about law anyhow? Technically not much, but they know that home influence and prayers and tears and all possible parental restraints are sometimes unavailing, while the law opens temptation traps in the pathway of their boys. They know that while law cannot make an unclean business clean, it can, in the hands of pure, patriotic men, be made to stop a traffic that degrades and brutalizes citizens, corrupts government by controlling officials, and brings financial and social and spiritual wreck into the homes. These women can read, and they believe that Wendell Phillips spoke wise words when he said:

"What I wish to do is to lift the temperance idea to the level of its patriotic significance. I know that it has two sides. . . . But there is one thing that law can do, which the safety of Republican institutions demands, and that is to shut the door of the drinking saloon."

It is objected that we shall not be able to develop the highest type of manhood if all temptation is removed from our streets, and therefore the saloon ought to stand to test the power of resistance in our young men; but one Prof. Newman said:

"Virtue must come from within; this problem religion and morality must direct themselves. But they may come from without; to enter this is the care of the statesman. And one far wiser than any mortal taught his disciples to pray, 'Lead us not into temptation.'"

Your committee are convinced that without an improved and stringent system of legislation, and its strict enforcement, no effectual and permanent remedy for intemperance can be looked for.—Committee of the Convocation of Canterbury.

Resolved, That we regard it to be the duty of every Christian to be actively identified with the movements of political reform.

Resolved, That religious men, by standing aloof from the public questions of the country, are in a great degree responsible for the control of political parties by demagogues, and in the interest of corrupt principles.—Ohio Methodist State Convention at which all the Methodist Churches of the State were fully represented. 1870.

In the reign of Edward I. (1255) it was enacted that that taverns should not be open for the sale of wine and beer after the tolling of the curfew.

Item, it is ordained that no man in burg be founden in Tavernes of wine, aill, or bier after the straik of nine houres, and the bell that shall be rung in the said bur.—Act of the 13th Parliament of James I. held in Edinburgh in 1436.

No stone should be left unturned to counteract the great sin of intemperance.—Dean Stanley

You may go far in the temperance reform by moral suasion, but it has failed in removing the evil, and from the nature of the case, must always fail, just as anything else would, while the state throws its protecting shield over the traffic

and while there are men who will take advantage of such protection and resist your arguments, and soothe their consciences in the plea that what they do is legal.—Rev. Albert Barnes.

Do the work of moral suasion; lit me up from the gutter, and then depend upon it, there will be no man more earnest than you in an effort to make the streets safe for the men whom you have saved. No man who has a Christian heart, who has wept and prayed over the victim of intemperance, and who has succeeded in elevating him into the image of God—no man trembles more than that man when he sends him forth to his daily work to run the gauntlet of the legalized grog-shops that lie in his path. No matter what that man's theory may have been when he started, he comes back from the work of benevolence indignant at the civilization which allows the weak to be tempted back to destruction. Let every man follow moral suasion to the end, not with mouth and word only, but with heart and hand, and I will risk his feeling upon this subject of legal suasion.—Judge R. C. Pitman.

"Let men of the world execute laws; let the church attend to the gospel." This has been the too common sentiment, and the church has acted upon it. Our Christian obligations embrace our political duties. We have no duties to perform that are not covered by our Christian responsibilities. Hence it becomes as really a Christian duty to make and enforce laws for the suppression of liquor shops as to persuade men to sign a pledge of total abstinence. Indeed all experience shows that the latter cannot remove intemperance or greatly circumscribe its deadly influence without the former.—Rev. Wm. M. Thayer.

The necessity of some law to prevent the evils of intemperance is universally admitted. There have been laws in England, intended for this purpose for centuries; and we have always had such laws in this country. The laws should allow the sale for purposes just connected with the proper use and no other. When moderate drink was thought to be the proper rule of use, moderate and careful selling was thought to be secured by the license laws. And when the rule of duty in regard to the use of liquors was fixed at entire abstinence, except for the medicinal and mechanical purposes, the proper rule of law in regard to the sale of liquors became, by a logical necessity, that of entire prohibition, except for such purposes.—Hon. Woodbury Davis, Judge of the Supreme Court of Maine.

Under the present system, the state can make drunkards faster than we can hope to reform them. In educating the young and building up a strong healthy sentiment in favor of total abstinence and prohibition, and in making the liquor traffic odious in the estimation of the people, and in preventing young men from contracting intemperate habits, moral suasion is our main sail and our sheet-anchor.

When we have gained these ends by moral means, then we want legal suasion to maintain and protect them. Moral suasion inaugurates the work, but it is legal suasion alone that can consummate it, and make it triumphant moral suasion is the alpha and legal suasion the omega of this mighty reformation.—A. M. Collins, M. D.

## SELECTED.

The Princess of Wales.

When it was considered proper to marry off the Prince of Wales, a rapid resume of the possible Protestant princesses whom he could marry narrowed the chance down to three, of whom Alexandra of Denmark pleased him best. On March 7, 1863, the princess landed at Gravesend with her parents, then

Prince and Princess Christian of Denmark for the king was still alive and paid for the trossau of the youthful Alexandra, her father being too poor. She was met here by the Prince of Wales and the Duke of Cambridge. A magnificent pageant preceded and accompanied through the city of London, by the Mansion House, Chapside, St. Paul's, Ludgate Hill, Fleet Street and the Strand. In Hyde Park seventeen thousand London volunteers stood under arms to guard her progress. She was received at Windsor Castle by the recently widowed queen, and on the subsequent Tuesday, March 10, she was married to her illustrious bridegroom in St. George's Chapel, Windsor. She was surrounded by her family, her father and mother, her sister Thyra, and her little brother Waldemar. Her eight bridesmaids were chosen from the noblest maidens of Great Britain. The religious service was performed by the Archbishop of Canterbury, the Bishop of London and the Dean of Windsor. The Crown Prince of Prussia, the Duke of Saxe-Coburg and Gotha, and other royalists attended at the ceremony. The scene in St. George's Chapel was noble and grand, especially as the Knights of the Garter in their splendid robes were there in full force. The Royal Girl from Denmark was "then and there enthroned as Queen of Hearts." Tennyson greeted her as "The Sea King's Daughter from over the sea." Her ancestors were called Vikings and all the Northern mythology was invoked to find parallels for her blushing charm, for her grace and dignity and for an attraction which she has never lost—throughout unconsciousness of self. The house of Oldenburg became a central pivot of European politics, and Christian of Denmark was universally sought for as a "father-in-law."

An English paper says of this quietly reared royal girl of Denmark:

"The English people know little more of her than the unconscious goodness and sweetness of her disposition, her unostentatious virtues as a wife, a daughter, a sister, a mother, and the womanly grace wherever she goes, worshipped as a true womanhood should be by the silent homage of the heart. Of her personal sentiments, of any special accomplishments of learning or taste, no public testimony has been given or required. The Princess of Wales is a true lady, and we all believe her to be good, that is enough for us all. The royal family of Denmark is German; the English hail the Danes as their national kindred. The Scandinavian race is worthy of the highest esteem, she came into England in good time to disperse the cloud of sorrow that hung over the Court and Kingdom during the sad retirement of the widowed Queen into private life since the death of the Prince Consort."

From that time to this she has indeed been one of the most universally beloved and admired princesses in the world, and by her admirable prudence insured for the Prince of Wales in the estimation of all England, which with a different wife he might have lost. After twenty-two years of married life she is still the toast of London society. She has preserved a remarkably youthful appearance, is in the highest degree lady-like and gracious. No one ever speaks ill of her. In manner she is still as sweet and simple as she was when she arrived in England, although she holds perhaps the most enviable place in the world, as the powerful and gracious wife of the future sovereign, as a beautiful woman, as the person to whom all hats are taken off, as the most admired, courted, and noble in the land. For she is, after the Queen, the most potent person in England.

She and her sister, the Empress of Russia, often meet at Copenhagen and both shake hands with the old coachman who drove their carriage when they were girls. This always excites enthusiasm in Copenhagen.



In their benefactions they do not forget the plain private school in which they learned their "a, b, c's," and the multiplication table. They are very dear and kind sisters to each other, and are truly benevolent. The Empress of Russia used to be spoken of as the most generous, until it was ascertained that the Princess of Wales had not so profuse a private purse as her imperial sister. The Empress is, of course, the possessor of the purse of Fortunatus. She has but to dip her hand in and the gold comes. When she heard that this criticism was being made she delicately said that hereafter the Princess of Wales would decide on all questions of benevolence and that she the empress would give only what her sister thought best.

It is said that Queen Victoria found her royal girl of Denmark at first wanting in those hereditary ideas of grandeur which should mark "royal blood." She reminded her more than once that she must not help herself; that she must put on an apron "to save her gown"—that she thought "Albert Edward would be able to buy her a new one when that one was worn out." So the queen told her to read Andersen's Fairy Story of the real princess who felt the pea through seven feather beds. Victoria, born and bred a haughty queen, was confident that she should have detected the pea. She told her the story of the Empress Eugenie who, not having been born a queen, effused and trose at the wrong moments—too dignified one minute, too free another. She thought her daughter-in-law confessed to a plebeian education when she essayed to open the piano for herself, as she was about to play at a private drawing room at Buckingham palace. No princess since the days of Berengaria had ever opened her own piano, and evidently she had no piano to open!

The princess is said to have on this occasion vindicated her title to being the daughter of a Viking, and sitting down to the instrument she herself applauded.

"Ask mamma if I play too well for a Princess," she whispered to the Prince.

But the Queen could not but see that this daughter-in-law, so plainly and unpretendingly brought up, was a real queen at heart.

For ten years she went on, gaining every day in public favor, the best wife of a very gay young prince, the happy mother of many children—and then the fabric of her love and greatness seemed to totter to its base. The prince, her husband-lover, as dear to her as at first, fell ill of a fever at Sandringham, and lay trembling between life and death for weeks. The young wife, wide watched by her husbands bedside a perfect angel of tenderness and love. Every one rejoiced when the tide turned in his favor, and prayers went up from Bombay to San Francisco, that Albert Edward might be spared. And the Danish princess—what did she do? When the fever left him and the physician said, "Hope!" she took one of her little girls by the hand and walked through the fields to the parish church near Sandringham, and there attended by only one lady, she knelt and with grateful tears gave thanks that her husband had been spared to her, as any young wife would have done.—*M. E. W. Sherwood in Wide Awake.*

#### Life Everlasting

A dear mother lay dying. For years past that hoary head had been the crowning glory of home. In all the affairs of family life her advice had been deemed precious, for had she not sought the wisdom that cometh down from above and the confidence reposed in her judgment was but the evidence of the guiding hand. Through the trying period of young maternity, as through the riper years of motherhood, and when at length others now matured had assumed the burdens it had been her's to carry, and age had silvered the locks and

diminished the physical vitality, he trust in the dear Redeemer had deepened and strengthened until with the apostle, in cheerful earnestness, she could say, "I know whom I have believed." Never had she appeared more beautiful than while waiting the summons to come up higher. Her children to the fourth generation had gathered around the bedside. The tenderness and love shown there was but the ripened fruit of her own planting in years gone by. Grandmother was loved because mother had first been the all in all. As the last words were spoken to each in turn, in the realization that the parting would be for a little while only, one, surprised at such calmness in the very face of the King of Terrors exclaimed, "Why this is not like death!" "Death," said the departing saint, as a new light appeared to gleam in the dying eyes, and a momentary strength was imparted, "death," why, this is life everlasting!" In a few moments the spirit had returned to God who gave it—the reality of the Christian hope, the comfort of a childlike trust in him who has given us a promise of all things, both for this life and that to come!

"Jesus, thou Prince of Life,

Thy chosen cannot die;

Life thee they conquer in the strife,

To reign with thee on high!"

#### COMMUNICATION.

##### The "Woman Question."

It is interesting, and sometimes amusing, to watch the progress of this apparently irrepressible discussion. Like Banquo's ghost, it will not down. It spite of the light, half-jesting manner in which it is generally treated, it seems to be a really serious and obstinate problem. The men appear to be somewhat puzzled. It is a complication unique and novel demanding adjustment. Much that is eloquent and chivalrous; much that is felt to be conclusive in argument has been said on both sides; but a looker-on cannot fail to see the awkwardness and uneasiness of the situation.

What to do with the women? The men are busy trying to settle the vexing question—what are the women themselves doing toward that object? Quietly, steadily, surely, without paying much attention to the debates on the subject, they are working out their own destiny. Precisely what that destiny will be very few of them have any definite idea. They can hardly be held responsible for the movement. It is the unconscious working of a leaven that pervades the whole body of society. It is a development the course of which must be sought in the general expansion and enlightenment of the age.

Our century has witnessed the upheaval of many of the ancient foundations. Through the rifted rocks this new stream is gushing up clear, strong and beautiful. Men are watching it and trying to decide which way it shall flow; whether it shall have a wide channel for its beautiful waters, or be confined to the narrowest limits; whether it shall have boats and mills and machinery, or be devoted simply to ornamental uses; or whether it were not best to dam up the waters and smother the bright fountain entirely. And while they are studying and discussing these points the little stream is making rapid headway, and fixing permanently its own crooked course. It is pushing wide its banks and rushing swiftly onward, soon to become a broad river whose resistless tide none can stay—whose whirlpools, hidden rocks and dangerous currents no skill or power in engineering can remove. Leave the figure and look at the facts.

Visit our cities and see everyday the scores of women in neat business attire going out to their daily avocations. They are behind the counter, the desk, the machine; they are in the professions, law, medicine, even theology. In thousands of households they have their own independent plans for earning mon-

ey. In the West they are entering homesteads and managing farms. They are side by side with their brothers in the highest Colleges; or in schools of their own pursuing every branch of higher education. With inspiring faith and devotion they are taking a grand and heroic part in the great missionary work of the world. With sublime daring they have joined hands and registered a holy vow for the overthrow of their deadliest and most powerful earthly enemy—the ram power.

All this is a new order of things. There was nothing of it fifty or perhaps even twenty-five years ago. What is to be the outcome? Perhaps that question cannot be answered with any degree of certainty. It is to be feared that many objectionable changes and customs will be introduced; many mistakes and blunders made; and that there will be grafted on society serious evils that might now be suppressed, but which will soon be utterly beyond control.

One result is clear, however—for woman there is to be freedom. The word is used in no offensive sense. Not freedom from the guidance and influence, the superior judgment and wisdom of man. Such freedom may be desired and sought by a few female malcontents, but never by the world of womanhood. But emancipation from false ideas of female duty and labor: from her own circumscribed notions and narrow prejudices; from a thousand inexorable social fetters which in the past have held her in bondage more cruel than that which dwells the feet of her Eastern sisters. The freedom to earn, to own, to spend as her judgment may dictate, to pursue any favorite study or branch of art; to cultivate and develop any taste or talent which God has given her, to eschew marriage if she so elect, without forfeiting the hope of influence and power. It is said that but a small proportion of the Vassar graduates marry. And the Westminster Review says the more and more women of cultivated tastes and minds are choosing a single life. Are higher education, intellectual and financial independence then to make women self-sufficient, self-reliant and a law unto themselves? Worse and worse!

But no serious danger need be apprehended on that score, it lies in another direction. On the whole, is the prospect alarming? Perhaps so to the weak, timid men who constantly fear an invasion of their own special domain; but not by the strong men, the leaders and moulders of the world's thought and action—these applaud every upward step of the sex and give richest meed and honor and reverence to this new and regenerated spirit of womanhood.

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